

**T**he Rekening and de-  
claraciō of the faith and beleif of Huldrych  
Zwingly / bischoppe of Zürich the cheif  
town of Heluetia / sent to Charles. v. that  
nowe is Emprour of Rome: holdinge a  
Perlemente or Counsaill at Nus-  
brough with the cheif lordis &  
lerned men of Germanye.

The yere of our lordes  
M. D. ccc. In the  
monethe of  
Iulye.

**C**ome ye to me all that labour &  
are laden: and I shall refreshe  
the you. Mathe. xi.

**T**he berite will haue the victorie:  
Presse ye it down neuer so strongly.

**T**ranslated & Imprinted at  
Zürich in Marche Anno  
Do. M. D. xliij.

*Thos. Tanner*

**T**he Preface of the transla-  
tion/ vnto the reader.

**W**hen I had chanced vpon this beke-  
ning of the faith of this so excellent-  
ly lerned and godly flock feder/ euen  
the good heerdman/ that leit his lyfe for his  
sheep: and had seen it not yet vnto this daye  
to be confuted nor dampned of anye chris-  
ten lerned man/ but as it was then openly exhi-  
bited vnto the Emperours Maiestie / and to  
his noble lerned counsell / so stonde it still  
yet vntouchted with any iuste contradiccion  
of holie scriptures: I coulde not but thinke  
this his faith to be chryste and catholyk: wo-  
thy for the glorie of god & profit of his chir-  
che to be translated into many tonguis/ that  
many mought read it with frute. Wherefore  
sith in England (as thei saye) be many hygh-  
ly lerned Bysshops and lawers in the specu-  
latiue/ but fewe in practyk diuinite: sharp in  
naturall/ but dull in spirituall iugement: me  
thoughte it conuenient / the boke to be tran-  
slated into their mother tongue / that yet at  
the least the lerned in chryst might iuge ther  
of and saye their myndes. And for because  
ther be many laye men of beter iugement and  
knowlege then the speculatyue preistis and  
prelats for all their latine and greke to/ ther



fore/here haste thou it (oh laye reader) whiche  
onely knowest but the englishe tongue  
that euen thyselfe mightste also with thy en-  
glishe Byble frelye trye and iuge it/as the  
apostle biddeth the proue all thingis / & hol-  
de that at good is. And Jho biddeth the pro-  
ue the spiritis whether thei be of god. But  
see that the scriptures be euer thy trwyche sto-  
ne/ and (as Augustē teacheth) faith and loue  
to trye all menys wytynges. And beware  
thou beest non of them vnto whō (as is sayd  
Psalm. lxxij. ) all thingis stynte/ but onelye  
those which their selues thorow nalyce and  
arrogancye speake or wyte/ yea and that so  
proudlye: Many there ar also emonge this  
laye sorte which be yet weake ignorant/ and  
in doute what thei shall belene: & in the more  
doute/ for that thei heare sicke diuersite of p-  
ching one agensst another / sicke contradicci-  
on emong them that shuld be lerned & wise.  
Ther see also daylye newe articles of there  
faith/ made of newe byshops in their newe  
bokes of newe institutions: thei see them cō-  
firmed with non autorite of the olde faith &  
olde scriptures/ but violently thrust in with  
autorite of newe actes & swerde / as though  
hitherto the church of England had from the  
beginninge erred in the faith / destituted so

i. Thes-  
salo. v.

longe and many yeres these newe articles &  
latelýer forwode faith. Whiche newe inco-  
stancie and inconstant nouite/nou making  
to morow marring/ this yere enactinge/ the  
next bnactinge/ this daye to be kepte worke  
daye/ the next yere the same to be kept holpe  
and idle/ and sicke lyke of rookis/ hares & per-  
triches. The simple peple (I saye) seinge this  
inconstancie/ no meruell though thei can not  
tell / whom nor what thei maye beleue. Not  
longe agoe it was heresy and treason to/ the  
scriptures to be had in english/ & nowe (god  
be thanked) the hole Bible is printed ofte/ &  
turned and redde of manye laye mē/ yea and  
that with priuilege. And yet thei which ma-  
de the testamēt in englishe once treason and  
heresye/ and for hauinge and reading it thei  
brent and presoned many a godly innocente  
soule: nowe allowinge the same with penne/  
hande/ and mouthe for godly and profitable  
to christes churche / neuer vnto this daye ha-  
ue thei forwode the tyme to repent them opē-  
ly of their opē abhominable bloodye murther  
nor yet in open pulpittis to recate their owo-  
ne false doctrine and open iniquite. But the  
Lord see to it and be their iuge requirig this  
tyranye at their handes Amen. To stablisch  
therefore (good christen reader) thy faith/ and

I. Para-  
L. xxij.

to settle it in peace (all wauerig set a pte) thou  
haste here the rehening of this godly lerned  
Bysshops faith confirmed with the moſte  
mightye olde and ferme testamonies not of  
mennis actes and counsels / but of the euer-  
lasting holy scriptures / that where as hither  
to for the diuerſite of mennis opinions and  
ſondrye preching and teching with out gods  
worde / manye haue ben in dowte and igno-  
rance: now if thou diligently readeſte this li-  
tle boke / thou ſhalt be certifyed and taughte  
playnly and trwlye the faith in one god and  
th. persons in trinite. And howe the ſeconde  
perſone coſiſteth of god and mā. Thou ſhalt  
ſee his godly and inſallible prouidence: the  
fall and reſtoringe of man / in which the mer-  
cy and iuſtice of god is declared. Thou ſhalt  
clerely vnderſtand the incarnation of Chryſt  
the ſone of god / the effecte and frute therof vn-  
to thyne vnſpekeable counfort: the iuſtifica-  
cion onely by faith into chryſte: goddis elecci-  
on / originall ſynne / what it is: and howe by  
chryſte onely it is done awaye. What is to be  
thought of infantes dying before thei be bap-  
tizyd. Here thou haſte it clerely what is the  
chirche / how many ſacramēts there be / with  
the effecte and righte uſe of the / of the Souper  
of the Worde / what Ceremonies may ſtonde

M. iij.

The con-  
tents in  
this bo-  
ke.



and whiche oughte to be abolisshed. Of ima-  
ges/ of the office of preching and ministers of  
the worde: of the offices of kynges and ru-  
lers/ of purgatory/ of the frute of the gospel  
preched/ of the frute of manys doctryne. The  
good pastours excuse/ his desyer and godlye  
exhortacion to the Emprour and to all prin-  
cis/ which god egrauē into their hertes. **A**nē.  
But whē the Pope had seen this godly Bis-  
shops faith and religion so to prosper & pre-  
uaile/ and his euāgelyke doctrine so wide to  
spreade/ that nether his furious dzonkē chā-  
pion **E**cclus/ nor yet his sleekishe slowe be-  
ste **C**ocleus derste not once moue penne agē-  
ste the maiestie of **Z**winglye his moste elo-  
quent heroyicall style/ rare erudicion/ and  
moste excellent diuine lerning/ then he hye-  
red certayn lantsknyghtis to kyl him. whi-  
che smytenthorowe with a morespyke sayd.  
My bodye haue ye slayn/ but my soule slei-  
ye can not. Then his body quarterd & brēte/  
on the morowe his herte was founde vnpe-  
rishd in the aschis/ of the which many a ler-  
ned mā is risen/ in whose bokis / sermones  
and lessons **Z**wigly yet liueth here in a blef-  
sed memoriall/ and his soule liueth in heuen  
in the glorious fracion of the blessed trini-  
te/ to whō be honour & prayse for euer **A**mē.

**T**he Preface of the Byschop  
to the Emprour.

**W**hiche preche the Gospell  
in the Cyties townes and vil-  
lages of the chriſten congrega-  
tions deſperouſlye loked and  
waited every hower (moſt no-  
ble Charles, ſacred Ceaser bin  
to equite rightwyſnes and iugement) when  
(lyke as it was demaunded of other) that of  
vs alſo/ thacompt and rekening of our faith/  
whiche we haue and profeſſe ſhulde be aſked  
for. And whyls we thus ſtood bp redy to ge-  
ue this rekening: there came tydingis/ yea ty-  
dingis rather then any certayne trowth/ that  
many wother churches had now all redy pre-  
pared the tenour and ſome of their faith and  
religiō to offer it bp vnto you. But here now  
we we ar in grete pplexite and dourt: for on  
the one parte the loue of the trowth/ and ca-  
refull zeale and ſtudy for the comon peace/ do  
ercyte vs to do the ſame thinge which we ſee  
other men do. And on the tother ſyde/ the ha-  
ſtye and ſo ſoden occaſion of your departing  
thence/ dothe fere vs: for that we heare ſaye  
alſo/ that all thingis ſhuld be done ſwiftly &  
with grete ſpede becauſe of yours ſo ſpedye  
preparing to depart. Beſydes this/ we that

be the prechers of the sayd chrysten cyte and  
countre ar scaterd now so farre a sondre  
throughe the townes and villages / that in  
shorte space we can not come all to gither to  
delybze and counsell / what thinge we might  
write most coueniaunt vnto your hyghnes.  
Whon after this / yet when we sawe the con-  
fession of moother men / yea and the confuta-  
tion of their aduersaries also / which notwith-  
standig thei were yet prepared ere any thin-  
ge was demaunded of them: I thought it ex-  
pedient for me alone with oute any preiudi-  
ce of my countre men / with speede to declare  
and setforthe thaconypt forme and rekening  
of my faith & beleif. For if in any other thin-  
ge a man may be slack / yet verely here in this  
cause it requireth grette speede / lest this ma-  
ter thorow negligence omitted / we for owr  
silence might haue bene suspected / or els for  
owr negligence seemed to be proude and ar-  
rogante. So / here therfore (O moste mighty  
Emprour) I offer vnto your hyghnes the  
some of my beleif / on this condicion / that I  
do also testifie not to committe nor permitt  
the iugement of these articles alone / but also  
of all that euer I haue woziten / or thorow the  
goodnes of god shall wozite / to no one man /  
nor yet to no fewe n.ē / but vnto the hole chyr



che of chrisse into this ende / that it be enspy-  
red with the holy goste and so pronounceth  
out of the prescript verite of gods worde.

**¶ The fyrste Article.**

I test of all / I bothe beleue and knowe / that  
there is but one god / one alone for all suffici-  
ent: and himself to be naturally good / true /  
almighty / iuste / wise / the creatour and cura-  
te of all things visibie and inuisibie / and euē  
the same my god to be the father / the sone / &  
the holye goste / thre persones / but one one-  
lye in substance. I beleue as concerninge the  
vnite of the godhed & the trinite of these na-  
mes or persones in all thingis according vnto  
the posicio of the Creed of Nicene and A-  
thanasij. I beleue and knowe it fernly / that  
the sone toke vnto hym the hole nature of mā  
which consisteth of bodye and soule receyving  
it verelye of the immaculate and perpetuall  
virgine Marye / so that this hole and perfit  
man thus assumpte into the vnite of the per-  
son of the sone of god be not so assumpt that  
the man shuld constitute a peculyar persone  
as is euerye wother man: but so was the mā  
bed taken by vnto the godhed to be the per-  
sone of the sone of god / inseperable / indiuisi-  
ble / and indissociable. For albeit that bothe  
the natures / that is to wit / the diuine & hu-

his cofes-  
sion of the  
vnite &  
trinite  
of god

his faith  
of chrisse  
the sone  
of god &  
man.

of the .ij.  
natures

A. b.

In one p  
sone.

The di-  
stinct p  
perties  
and ope  
rations  
of the .ij.  
natures  
in chryst  
diuide  
not the  
persone

Luce. ij.

mane so hold their propties that ether of the  
in him be sene and espied berely and natural  
ly: yet do not these distinct properteis & wor  
kis of these two natures disseuer and dissoci-  
at the unite of the psonne: no more the in a mā  
the mynde and the fleshe make two persons  
For lyke as these two / ar naturally gretely  
distincte / so ar thei endewed with distinct p-  
perties & operations. And yet is not the mā  
constituted of these tweyn / two persones /  
but one: even as is god and man one chryste /  
the perpetuall sone of god from everlastyng  
but the sone of man from the tyme apoynted  
and determined / one persone / one Chryste /  
perfait god / perfait man / not so that of the  
one nature the tother be made / or be mixt to  
gither / but that ether of them bothe abide in  
her owne proprietie / and yet is not the unite  
of the persone thzough theis sondrye proper  
ties disseuered. And thus / this same perso-  
ne / one chryste / beye god and man / as tow-  
ching the propertie of his manhed / he way-  
led / he cryed / and wept in his cradle / he gre-  
we and wared / and encreased in wysedom /  
desiered to eate and drinke / he suffered heate  
and colde / was beaten / did sweate / was woun-  
ded and slayn / feared and was heuye &c. yea  
he suffered althingis pertayning unto the pu

nisshment and payne of synne / but as concer-  
ning the selfe synne / he was moſte gyltes &  
fartheſt of. But as towching the propertie  
of his diuine nature / he / with the father and  
holy goſte tempereth ruleth both highe and  
lowe / he pearceth althingis / he ſuſtayneth  
and nourisheth althingis. he geueth ſyght  
to the blyſom / ſotinge to the lame / he calleth  
the dead out of their grauis / he ſmuteth drow-  
ne owr enemies with a worde / and euen he  
himſelf when he was dead / reſumed his life  
aſcended vnto heuen / and ſent vs the holy go-  
ſte as his owne ſpirit. And all theſe thinges  
dothe one and the ſelfe ſame chriſte / one per. The dy-  
ſone of the ſone of god euermore cōtinuing / uers pro-  
howe diuerſe ſoeuer & diſtincte he be as tow. pertyes  
ching the nature and properties of his god. in chryſt  
hed and māhed. So that oftē tūis / for becau ar comō  
ſe of that perſait perfeccion and vnite of the to the ho  
perſone / thoſe thingis which onely. belonge le pſone  
vnto the godhed be attributed vnto the man becauſe  
hed : and thoſe that pertyne vnto the man. of the in  
hed be ſpoken of the godhed. he ſayd himſelf ſepable  
to be the ſone of man deſcended from heuen / vnite of  
whē yet his bodye had neuer ben there. And both the  
Peter ſayth that Chriſte ſuffred deſhe for vs nature  
when it was onely his māhed that ſuffred it. in hiſelf.  
But becauſe of the inſeperable vnite of the Joā. vi.



persone / it is sayd berelye. That the sone of  
god had suffred / and the sone of man forga-  
ue synnes. For euen Christe which is the so-  
ne of god and mā one persone / as concernig  
the propertie of his diuine nature and god-  
hed / forgaueth synnes. As whē we saye / this  
man is wyse / whiche consisteth of bodye and  
soule / but as concerning his bodye / there is  
no wysdome in it at all / but his bodye is ra-  
ther poyson and impediment bothe vnto wis-  
dome knowlege and all vnderstandinge. A-  
gaine / we saye the same man to be wounded /  
whē only it is his body that may receiue the  
wounde / and the soule can not be towched.  
Because of this maner of speche / yet noman  
sayeth that two psones be made of one man /  
when thus (as ye maye see) vnto ether parte  
in man his owne propertie be referred and  
attributed / nether can thei saye that both the  
natures / that is to witte the bodye and soule  
be bothe mixte & cōfounded together / when  
that thinge is spoken by the hole man becau-  
se of the vniute of the persone / whiche because  
of the propertie of the one parte alone / par-  
teyneth but to the one part. Paul sayth / whē  
I am syke / then am I most stronge. Who is  
here syke? Paul. And who is it that is also so  
stronge? Paul. But is not here grete repug-  
nance and contradiccion in Paul to be bothe

syke and hole / bothe at once: No verely. For  
Paul thoughte he be but one persone / yet is  
he of two natures. Wherefore / when he saith  
I am syke / verely the same persone speketh  
which is Paul: but that same syknes is not  
appropriated vnto bothe his natures / but o-  
nely vnto his bodye. And where he sayth al  
so. I am stronge / albeit the persone of Paul  
speke it / yet is it his soule onely which is in  
the syknes of his body so stronge. So we sa-  
ye / the sone of god is dead / euen the very sa-  
me which for that so perfect vnite of his per-  
sone is bothe god and man / but yet as concer-  
ning onely his humanite and manhed / he dy-  
ed. Thus / not I alone do beleue / but so did  
all the catholyke faithfull bothe olde and ne-  
we beleue bothe of the godhed / of the perso-  
nes / and humane nature taken and assumpt  
of the sone of god our sauour Christe. And  
thus beleue thei that now professe & acknow-  
lege the trowthe vnfaynedlye.

**The .ij. Article.**

Secondarilye / I knowe and beleue that the  
moste hyghe godhed / which is my god / hath here fa-  
constituted and decreed frely of all thinges / leth fre-  
so that his counsell dependeth not of the oc- liberty  
casion of any creature / for to ordayne and de-  
cease any thinge ether firste discuffed and de-

uated by reason/ or fetched at any ensample:  
is a token of the breache and imperfeciō of  
mannis wysedom. God/ therefore which fro  
he p<sup>ro</sup> things with one cleare and presente looke/  
dece of nedeth not any reasoning or to tarye and de  
god. pende of anye facte. But he is all alyke and  
euer wise/ prudent/ good &c. and so dothe he  
frely decree & dispose all thigis what soeuer  
thei be / for all ar his. Out of this his vnser-  
chable goodnes / although he shuld make mā  
of man in the begynning whom he knew well that he  
is crea shuld fall: yet had he then of euerlasting also  
tion. decreed / that his sone shulde be cled with the  
nature of man to repayre and restore the fall  
For by this waye his goodnes is made ma-  
nifeste ouer all. For in this his goodnes / is  
in the contayned bothe his mercye and iustice. His  
goodnes of iustice he exp<sup>re</sup>ssed whē he casted out the trans-  
gressours of that pleasaunt paradise / byndin-  
g them vnto the heuy burden of mortal mi-  
th his serue and fettered them with innumerable de-  
mercy & ceasis / laying a lawe vpon him which he was  
iustyce. neuer able to bere / and yet is the lawe ryght  
holys and good. And here is he now becom  
is iusti troyse a miserable mortall wretche / learned  
ce. not onelye his flesche to haue had fallen into  
miserye / but also his mynde / for feare of the



lawe now trāsgessed to be greuously bered  
 and troubled. For when as touching the spi-  
 rit/ he saue the law to be holy/ iuste/ and the  
 messenger of the mynde of god/ as that same  
 thinge which commaundeth nothing els thē  
 that which equite perswadeth/ and with the  
 same eye also seinge hīnselfe in nothinge to  
 fulfyll the mynde of the lawe: and so in his  
 owne iugemēt condemned/ all hope of that  
 felycite cleue caste awaye / he fled lyke a de-  
 sperate man from the syght of god: lookunge  
 for nothing els then to suffer and perpetual-  
 ly to beare the heuie payne of euerlastinge  
 tormentes. And hitherto was the iustyce of  
 god declared manifestlye. But when the ty-  
 me shuld come to shewe the goodnes of god  
 which goodnes of euerlastinge he had decre-  
 ed to shewe as well as his iustyce: then god  
 sente his sone to take ower nature in euerye  
 behalfe saue in that at it is prone and dispo-  
 sed to syn / to thentente that he nowre being  
 a brother and like vnto vs/ might be a media-  
 tor to be offerd by for vs/ to satisfie the iusti-  
 ce of god/ which it behoued to continewe bo-  
 the as holy and inuislate / as his goodnes &  
 mercye pure and vnsported: that the worlde  
 shulde be assuered bothe of his iustyce to be  
 peased/ and also of his present benigne mer-

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eye to be offered vs. For sith he geueth vs /  
o. viij. for vs / his owne sone: how can it be but that  
he geueth vs with him / and for his sake / all  
thing is: What thinge is it / of whiche for his  
sake we be not suer of / which so humbled him-  
self / that not onely he wolde be lyke felowe  
with vs / but also himself wholly to be owne  
who can meruell ynoughe at the ryche fa-  
uour and grace of the goodnes of god / wher  
by he so loued the worlde / that is to wit mā  
kynde / that he wold laye forthe his owne so-  
ne to the deth for the lyfe of it: These (I thi-  
nk) ar the lyuely fountaynes and swete bay-  
nes of the gospel. This (beleue I) to be that  
onely one alone sufficiente medycyne for the  
syke soule / whereby she is restored to God  
to herselfe. For nothing els maye assuer her  
of the fauour and goodnes of god / but God  
himselfe. It is he that hath so lyberallye / so  
plentifully / so prudentlye powerd forth his  
hole grace and fauour into vs / that now the-  
re is no more leste that we can desyer / viles  
anye man were so bolde as to require of him  
more then ynoughe / and aboue so hyghe a  
redoundaunte plentifulnes.

The. iij. Article.

the way. Thirdlye / I knowe no nother waye / no no-  
alone ther hoste nor sacrifice for synnes to be pur-

ged/ the chrisste. For not Paul hiself was not  
 crucified for vs. There is no nether pledge  
 of the goodnes and mercye of god so certayn  
 and vndoubted/ nothinge so ferme and faste/  
 as is god. Neither is there any wother name  
 vnder the sonne in which we muste be saued  
 then in the name of Jesu chrisste. Wherefore/  
 here are forsaken and lefte bothe the iustifica-  
 tion and satisfaccion of workis/ and also the  
 expiacion and intercession of all sayntis ether  
 in heuen or in erthe lyuinge of the goodnes  
 and mercy of god. For this is that onely me-  
 diator betwene god and man / euen Chrisste  
 Jesus bothe god and man. Thus therfore sta-  
 deth ferme and faste the eleccion of god. For  
 whom he hath chosen/ he so chose them befo-  
 re the creacion of the worlde / that throughe  
 his owne sone he wolde purchase and posses  
 them. For as he is benigne and mercyfull/ so  
 is he holy and iuste. Wherefore all his workis  
 resemble and sauour of his mercye and right  
 wisnes/ so that his eleccio expisseth the bothe  
 For it came of his merriable goodnes to cho-  
 se the who he wold haue : & it was his right-  
 wisnes to purchas him his elect & to ioyn the  
 to him by his sone/ made for vs that host & sa-  
 crifice to satisfye the iustyce of god.

¶ The. iij. Article.

bnto ou  
 reconcy  
 ling an  
 felicity  
 euē chz  
 ste.

Justifio  
 tion and  
 satisfac  
 cio thro  
 row wo  
 his ac h  
 re falle  
 The ele  
 cion of  
 god sta  
 deth fa  
 ste.  
 Ephe.



**Of O. i.** Fourthly / I knowe that olde Grādsyer our  
 ruall firste parent was through that loue of him-  
 yme. selfe hitherto brought (the deuill / through he  
 enuy entising and ministring that perniti-  
 ous counsaile) that he desired to be lyke vn-  
 to god. This grete cryme / when he had com-  
 mitted it: he did eat that forboden and dead-  
 ly apple wherby he became guiltye death / no-  
 we made the enemye of his owne god. This  
 man therfore when god might now by his  
 iustyce haue bitterly losse and dampned him:  
 yet of his mercieable goodnes he toke a mo-  
 re easy way with him / that is to wit / he chā-  
 ged this deadly euerlastig payne of both bo-  
 dy & soule into a trāsitorye cōdicion or state;  
 that is / he made him but a bōde seruāte whō  
 he might haue perpetually layd in tormēts.  
 This bōde cōdicion of seruitute / sith nother  
 that mā himself / nor yet any mā born of him  
 may auoid & take awaye (fo: what cā the bō-  
 de mā beget but a bōde mā) he threw & thru-  
 sted all his posterite through that dedly taste  
 of thapple also into bōdage. And here this is  
 my minde as touchinge Original syn: syn is  
 called hereby that at is cōmitted agēst the la-  
 we. & or where as is no law / there is no trās-  
 gressiō / & where as is no trāsgressiō / ther is  
 no syn. pperly so called / takinge syn for that

Bonds  
 or so cal  
 ed be-  
 cause  
 he be f  
 rrued  
 when  
 heir ta-  
 ers mi-  
 ghte kill  
 hem.

to. iij.

iniquite/crime/ungodlines/ actually comit  
ted & gyltie bethe. I knowlege therfore that  
our firste parēt synned that actual & original  
syn which is berelye synne/iniquite/crime &  
ungodlines. But thei that ar born of him sin  
ned not like maner to Adam. For which one  
of vs his posterite deuoured & eit any forbo  
de apple in paradise: wherfor we must nedes  
grante/ that originall syn/as it is in the chil  
dren of Adā/is not a syn pperly & actuallye  
committed agēste the lawe. But may be called  
properly/our birth soze/or naturall synnes/  
and also our natural synfull cōdicion & sinful  
seruile state. Our soze or synnes it is called/  
because as he thozow the loue of hūself syl: e  
uē so do we fall. It is called also our sinful cō  
diciō & state/ because that like as he became a  
seruāt & bōde vnto dethe/ euē so ar we borne  
the bōde seruāts the children of wrath vnder  
the power of deth. Albeit I care not gretlye  
though mē cal this soze/synnes & cōdiciō syn/  
astir paul: yea sich syn: so that who soeuer be  
born in it/ thei be thenimies & auersaries of  
god. For to this state/ the cōdiciō of the con  
ceptiō & birth bringeth thē: and not any actu  
all ppetraciō & doing of syn: but in that/ that  
this syn our first parēt oecōmitted it. Wher  
fore that crime & syn once committed of Adā

Rom. 5

Adā his  
tyme is  
the cause  
of our ca  
lamite.

is the very cause of thopen treason agensse  
gods maiestie and of our dethe and enymite  
betwixt god and vs. And this is verely syn.  
But the syn which cleaueth vnto vs at oure  
conception is verely that naturall synful so-  
re and decessie/it is that condicion and state/  
yea it is that necessite to dye. Whiche sore &  
condicio had neuer hapened vnto vs by oure  
byrth onely/had not this syn viciated & pol-  
luted our conception and natuute. The syn  
therfore & not our byrth is the cause of our  
miserable calamite. Our natyuite is no no-  
ther cause then is that thing which foloweth  
of the principall cause. This my sentence I  
confirme with autorite and ensample. Paul  
Ro. v. sayth. If that by the synne of only one  
man deth gote the masterye ouer all men &c/  
euē so did grace with the gyft which is right  
wysnes/raigne vnto lyfe by onely one man  
Jesus christe. Here we see synne taken pro-  
perlye: for it was onely Adā by whose fault  
dethe hangeth ouer our headis. In the. iij.  
cap. also/ he sayth. All ar synners and desty-  
tute of that glorie of god: that is to saye/all  
haue losse that glorious similitude and beu-  
tifull image of god wherin man was fyrste  
created an innocent perfait without spot or  
tymple. Here is synne taken for the sore of



synnes/for owe synfull condicion and natiui-  
 te wherby we losse our similitude/so that all  
 men be called synners/yea and that ere they  
 be borne/that is to saye/all ar in the condicio  
 and state of synne and dethe before thei syne  
 actually. Which sentence is constantlye con-  
 firmed by Paulis wordis agene Ro. v. sayig  
 But dethe obtayned the masterye and wente  
 thorow euen from Adam unto Moses / yea  
 and that thorow euē those which had not sin-  
 ned as had Adam trasgessed. Lo/here ye see  
 dethe euen vpon vs infantes althoughe yet  
 we haue not sinned as did Adam. And wher-  
 fore? for he hath synned. But we/sith we ha-  
 ue not synned as did he/wherfore shuld dea-  
 the deuouer vs? Verelye because he dyed for  
 his syn/and he thus deade/that is to saye ad-  
 iuged to deathe the sentence layd vpon him/  
 did beget vs. We therfore dye/ but thorow  
 his fault/ and thorow our owne condicion &  
 fore or decease (or els if thou haddest leuer so  
 call it) thorow our owne synne / so that thou  
 takeste synne for not actnalle / an enjample. Drot o  
 A man taken in batail / deserueth by his vn the syn  
 faithfulness and enimitye to be kept and hol- sprigitt  
 den a bōde man: of whō as many as be born the con  
 ar become seruantis and bonde men/born as dicion.  
 thei saye in their mastirs house. Thei be bon-

be/ not through their owne faulte or gylte/  
but throughe the condicion which foloweth  
the fault. For their parents of whom thei be  
borne/ deserued this bondage through their  
owne synne. As for their children/ thei haue  
not this syn but the payn and punishmente  
of the syn/ that is to witte/ the condicion / the  
seruitute and presone. These thingis if it ly-  
ke you to call sinne because thei be inflicte for  
the synne/ I will not agenesaye. But as for  
original synne by the reason of the condici-  
on and contagion I knowlege it to be borne  
and conceiued in all that be gotten of thaffect  
and desyer of man and womā. And vs to be  
naturally the children of wrath I know it/  
but by the grace which hath restored the sal  
through the second Adam christe I doubt not  
to be receiued emōg the children of god/ and  
that by this waye which foloweth.

**The .v. article.**

¶ yfthlye/ hereby it is manifeste that if we be  
restored in Christe the second adam vnto ly-  
fe/ as we were geuen ouer in the fyrst adam  
vnto dethe/ that then be we to solehardye to  
dampne any children borne of christen paren-  
tis/ yea or yet the heithen mennis children  
(though thei dye withoute baptisme or circū-  
cision) for if adam were able to leese all man

It is but  
a foolhar-  
dy rash-  
nes to  
dampne  
infantis  
deptyng  
bucryste-  
ned with  
water.

kinde by one syn/ & chrisse by his dethe hath  
not reuiued and redeemed all mankynde fro  
that plague geuen t<sup>h</sup>rough adam/ then was  
there not lyke health geuen through chrisse/  
nether can it be like tyme (which god forbid)  
that as in adam all were dead/ euen so in chri  
ste all be restored to lyfe. But howe so euer  
men diffyne of the childerne of the infidelis:  
thus verely do we cōstatly affirme throughe  
the vertue and power of the health geue by  
chrisse / that thei pronounce and speke with  
out the boke: whiche iuge them to be dāpned  
standing bothe the said cause of our reparaci  
on/ and also the free eleccion of god: whiche  
eleccion folowth not faith/ but faith folowth  
theleccion. Of whiche thinge we shal treate  
in tharticle folowing. For who so ar elect of  
euerlastinge / ar electe douteles before their  
faith. Thei ought not therfore to be so teme  
rariouly dampned of vs/ whiche yet for lack  
of age haue not faithe. For althoughe as yet  
thei haue not faith/ yet is theleccio of god hi  
de from vs/ w<sup>i</sup>th the whom if thei be electe/ we  
be to hastye to iuge that we know not. But  
as touching the infantis of the christen mē/  
we diffyne otherwise. That is thus. The in  
fantis of the christen people ar of the churche  
and of the peple of god/ partis and membres



of his congregation. Which thinge thus we  
proue. It is promised by the testimonies al-  
most of all the prophetes / that the churche of  
the gentyles shuld be gathered together and  
bryte vnto the churche of the people of god.

**Mathe.**  
**.viij.**

**Mark.**  
**the last.**

**Genesi.**  
**xvij.**

And Christe himself said thei shuld come fro  
the easte and weast and syt down to eat with  
the God of Abraham Isaac and Jacob. And a-  
gene. So ye your wayes into the vniuersall  
worlde &c. Nowe, vnto the church of the Je-  
wes pertayne as well their infantis as the  
Jewes themselfe. Roleffe / then muste our in-  
fantis pertayne vnto the church of christe as  
we our selues and as some tyme did the infā-  
tis of the iewes. For if thei do not / then we-  
re not the promise ferme & ratefied / for then  
we shuld not as well as Abraham sit downe  
withe God. Whiche Abraham withe them  
that after the fleshe were borne of him were  
nowmberd into the church. But and if our in-  
fantis shulde not be as well nowmberd and  
tolde into the churche with their parentis as  
were the infantis of the iewes / Christe shul-  
de not be indifferent but more parciall in his  
promes to the iewes then to vs / denying vs  
that benefit which he gaue vnto our fathers  
the iewes / and so it shulde apere all the pro-  
phecyingis of the calling of the Gentylis to

be bold. Wherfore the infantis of the christē  
 sith thei be nolesse of the visible churche as the  
 warden/ it is ferme & faste that thei be as well  
 of the nombere of thē whom we iuge to be  
 electe as their parents. Wherfore I iuge thē  
 to do vngodly and presumptuouslye whiche  
 dampne thūfants of the christen whē so ma  
 ny aperte testymonies of scripture denye it  
 preching the churche of the gentyles to be no  
 we not lyke / but also more ample and large  
 then euer was the Jewes. Which all shall ye  
 see nowe more manifest/ whyles we declare  
 our faith as cōcerninge the churche what it is.

**¶ The. vi. article.**

Of the churche therfore / this is owz mynde.  
 The churche / is taken diuerslye in scripture:  
 Some tyme for these elect which by the will  
 of god ar predestinated and ordained vnto li-  
 fe euerlastinge. Of which churche Paul spe-  
 keth where he sayth. It hath e nether rymple  
 nor spotte. This churche is onely knowne vn-  
 to god. For he aftir Solomō / onely knowth  
 the hertis of men. Notwithstōding thei that  
 be the membres of this churche (when thei ha  
 ue faith) thei knowe themselves to be electe  
 and the membres of this fyrste churche. But  
 the wether mēbres thei knowe it not. Thus  
 is it wryten in the Actes. And as manye as

Of the  
 churche  
 of the  
 electe.

Ephe. i.

Eph. v.

Act. xij

b b. iij.

were ordained vnto euerlastig lyfe / beleued.  
Thei therfore that beleue / ar ordained to lyfe  
euerlastinge. But who beleue / noman kno-  
weth but the selfe beleuer. This man therfo-  
re is assuered hymselfe to be the chosen chyld  
of god. For he hath the earnest penyne of the  
spirit as sayth the apostle : wherbye he is be-  
trowthed and conseygned to knowe hymself  
very free and made the sonne of the familye  
and not to be bonde. For the spirit cannot de-  
ceyue. Which if he tell vs fermly that god is  
our father / and that we so assuered call him  
boldely father / beinge also certifyed that we  
shall go vnto his euerlasting heretage : then  
is it ferme and fast that the spirit of the sone  
of god is powered into our hertis. It is ther-  
fore vndouted suer him to be the chosen chil-  
de of god that thus is assuered and psuaded  
of the spirit / for thei that beleue ar ordained &  
predestined vnto lyfe euerlasting. There we-  
re / and now be manye electe / whiche as yet  
haue not faith. As was Mary the mother of  
god / Ihou / Paul / whyle thei were yet infan-  
tis & yonge : were thei not elect : ye & that be-  
fore the creation of the world. And yet their  
eleccio knew thei not nother by faith nor re-  
uelation. Matthew / Zacheus / the these / &  
Maudle / wer thei not elect before the worl-

Ephe. i.

The fe-  
licyte of  
faith is  
to knowe  
our sel-  
ues the  
ayers of  
eternall  
lyffe.



be was made: And yet thei knewe it not vntil  
 thei were illumined with the spirit of god  
 and so drawn of the father vnto Christe. Of  
 this therfore it is gathered/ this firste church  
 vnto god only to be knowne: and that onely  
 these which haue a ferme and fast faith know  
 we themselves to be the members of this church.  
 Agene/ the church is taken vniuersally  
 that is for all that be named christen and ha-  
 ue professed to folowe christe / of whom the  
 moste parte acknowledge christe sensibly by  
 confession and participation of the Sacramē-  
 tis/ but yet in their hertis thei ether abhorre  
 him or els know him not. Of this church we  
 thinke them to be/ as many as professe chris-  
 tendom. And so was Judas of the church of  
 Christe: and all that slypte from christe and  
 turned their backis. For Judas was as well  
 beleued of the apostles to be of christis church  
 as Peter or Ihon/ and yet was he nothinge so.  
 But Christe knewe wel ynough who  
 were his/ and who wer the devils. This sen-  
 sible and knowne church ( although it agree  
 not together in this worlde ) ar all that con-  
 fesse christe with mouthe/ yea though there  
 be manye reprobate persones among them.  
 For Christe paynted it by that goodly alle-  
 gorie of the .x. virgens / of whom some were

Of the  
 vniuersal  
 and sen-  
 sible church.

In this  
 church  
 ar euery  
 the euil

royse and some soles. This church also oft tyme is called electe and chosen/ although it be not this firste church with out spotte/ but after the iugement of man iuging of the church of god to be elect even so is this known church for their sensible outward knowledge called also electe in our opinion. For we iuge them also faithfull and electe which professe Christe at baptisme and be called christe. So

**.Pet. i.** spake Peter saying vnto the elect which be scattered through Pontum &c. Where vnder the name of the electe he vnderstandeth all that were of the church vnto whom he writeth/ and not them onely which are properly chosen of the Lorde/ for as these were unknowne vnto Peter/ so coulde he not write vnto them. At

The thir  
e taking  
of the  
church.

laste. The church is taken for any particulare company or congregacion of this vniuersall and sensible church/ as the church of Rome/ of Wusbrough/ Lyence. And yet is the church otherwise taken and many wayes whiche it nedeth not now to recite. Here therefore I beleue that there is one church of them whiche haue the same one spirit that assuereth them that they be verely the children of the family of god/ & these are the firste frutis of the churches. This Church I beleue erre not in the trowth/ that is to saye in these firste princy

pall articles of the faith vpon the which our  
 christen religion standeth and is founded. I  
 beleue also the vniuersall sensible churche to  
 be one/ while it holdeth this true confession  
 spoken of before. And I beleue thē to be of  
 the same churche who soeuer by christē prof-  
 fession obeyeth it accordinge vnto the wryten  
 worde and promise. I beleue Isaac/ Jacob/  
 Iuda/ being infants and all that were of the  
 seed of abraham/ and also those infants who  
 se parentis in the primate churche at the fi-  
 ching of the apostles turned vnto christe to be  
 of this church. For Isaac and other of tholde  
 fathers / excepte thei had ben of the churche/  
 thei had not receiued the badgc and cognisa-  
 ce therof. Sith thei were then of the churche  
 being infants/ then as well therof must our  
 infants and litelōs be of the church to. Where-  
 fore I beleue and knowe/ that thinfants co-  
 seigned with the sacramente of baptisme be  
 of the church. For the infantis acknowledge it  
 by the mouthis of their godfathers and aww  
 fathers to in that thei be offered of their parē-  
 tis vnto the church / yea rather the promyse/  
 which is nolesse made vnto our infantis but  
 more largelye and oftener then to thinfants  
 of the olde fathers offer them vnto the church  
 These are the principall groundis and foun-

bb.b.

The fa-  
 thers  
 mothe-  
 ris & th-  
 churche  
 acknow-  
 lege  
 their in-  
 fants to  
 be of th-  
 churche



See.  
xviij.

The pro  
mise is  
to abra-  
ham / I  
will be  
he god  
of thy  
seed.

dactions as touching the infants to be bapti-  
zed and commended vnto the churche / agens  
the whiche all the dartis and engynes of the  
Catabaptists / that is to saye of thē that will  
haue vs christened agene / may nothing pre-  
uail. For thei ar not only to be baptised that  
beleue / but thei that ar of the churche by the  
reason of the promise of gods word. For els  
shuld none of the apostles haue baptized any  
man / when none of the apostlis were suer of  
the faith of him that btwardly aknowleged  
and obayde their prechings. For Simō that  
iuggler and charmer / Ananias & Judas to /  
and many mo were baptized whē thei obeyd  
and toke the name of chrysten men / and yet  
had thei not faith. Agene / Isaac yet an infāt  
was circuncised / whē he nether sayd he wol-  
de be of the church nor yet beleued : but the p  
myse tolde them that he was of the church of  
god. Sith thē our infants be in the same pla-  
ce that thū infants of the hebrews were / ther-  
fore dothe the promise concerning them ma-  
de vnto our church / bothe name them and cō-  
fesse them to be of the churche. Wherefore be-  
relye / as well dothe baptism as circuncisson  
(we speke of the sacramente of baptism) no-  
thinge els require then the one of these two  
ether the aknowleging or name giuinge / or

els the couenant or promyse. Which all shall  
be more clere by these that folowe.

**The. vij. article.**

Seuently / I beleue / yea I knowe it verely /  
that all the sacraments / nether geue thei gra  
ce / nor yet bringe it nor distribute any grace  
at all. In whiche asserciō paduventure I shall  
seme to bolde to affirme (moste mighty Em  
perour) but yet my sentence standeth faste.  
For grace / for as muche as it is geuē and ma  
de vs by the holye goste (I speke latynelye /  
vsinge this worde Grace for for geuenes in  
dulgence / absolucion / and a free benefite) so  
dothe this giste peerse and enter onelye into  
our spiritis. Now / the holy goste nedeth no  
ther goyde nor caryer / for he himselfe is the  
bringer and power and might wherby althi  
gis ar borne / hauing no nede to himselfe / to  
be borne / nether haue we red in any place of  
scripture / that sensible thinges / as ar the sa  
craments shulde certaynly bring with them  
the holy goste. But if the sensible thingis be  
at any tyme brought with the spirit / thē was  
it the spirit that broughte them with him  
and not econtrarye / the sensible brought the  
spirit. For when the behemente wynde was  
brought / and with the wynde was broughte  
the tongues: the spirit brought thē / and not

The sa  
craments  
goue no  
grace.

Ruin. xi

Ezo. x.

Joā. iij.

thei the spirit. So did the wynde bringe the  
quayles/and toke awaye the locusts: but ne-  
uer were quailles or locustis so swyfte as to  
bring the wynde with the. So whē the wyn-  
de being so great/ that it might euē hilles ha-  
ue taken away/going ouer helias: yet was  
not the Lorde borne in that blaste. And to be  
shorte/ lyke as the wynde bloweth whother  
his naturall course lieth/ we hearing his voi-  
ce/ and not knowing whence he cometh nor  
where he falleth-euen so is it with euery mā  
that is born of the spirit/that is to weite, that  
is inuisibly and insensibly lightned borne of  
the spirit and draune of god the father. The  
berite hath spoken these thingis. Wherfore  
it can not be that thowwe this doppinge into  
the water/nor by this drafft/nor that morsell  
nor that anointinge that the grace of the spi-  
rit be broughte into vs. for if it be so/the we-  
re it knowne/how/where/by whom/and in  
to whom the spirit were brought. For if the  
present effect of grace were bound vnto the  
sacramentes in the whiche it shulde now be  
brought and worke/ the were all thei grace-  
lesse which had not receiued the sacramentis  
albeit thei be electe and chosen whiche elecci-  
on is by the grace of god in Christe Ephe. i.  
Neither both Materia or subiectum hynder



the course of the spirit as our diuyness shoulde  
and dispute it/ for that the mater muste fyrst  
be disposed ere the grace of baptism or of the  
thankes geuing (as thei saye) be geuen him  
which muste fyrste be prepared vnto it. For  
after the/ he that receyueth this grace by the  
sacraments/ ether he hymselfe prepareth him  
selfe/ or els is he prepared of the spirit/ if he  
prepare hymselfe/ then may we of our selues  
do that same thinge which grace gouinge be-  
fore (which thei call gracia preueniēs (shulde  
do/ and so is gracia preueniēs put out of of-  
fice. If he be prepared of the spirit to receiue  
this grace/ then I aske whether this be done  
by the inducing of the sacrament or without  
the sacrament/ if it be done by the means of  
the sacrament / then muste man be prepared  
vnto one sacrament by a nother/ and so shall  
we neuer come to the first sacrament but pro-  
cede into infinite sacraments/ for: noman cā  
be (after this waies) prepared to a sacramente  
without a nother former sacramēt/ and if we  
be with out a sacramente prepared vnto the  
receiuing of the sacramētall grace/ the muste  
the spirit be present with his benigne grace  
before the sacrament be geuen and grace re-  
ceiued before the sacramēte be ministred. Of  
which we gather (which thing I do gladlye

The sa-  
cramēte  
repsent  
the ana-  
logye of  
the thing  
ge iur-  
sibly do-  
ne by  
the spirit

Sacra-  
ments ar  
testimo-  
nies / by  
whiche  
we shew  
our vs  
to the  
chirche  
to haue  
receiued  
for geue  
nes of  
our syn-  
nes.

admitte in the sacramentis) that the sacramē  
tis be geuen into an open testimonie of that  
priuate grace which is fyrste present in eu-  
ery priuate man. So is baptisme geuen befo-  
ze the congregacion / vnto him which befoze  
he receiue the sacramente ether he confessed  
the religiō of chryste / or els he hath the wor-  
de of promyse wherby it is knowne / him to  
pertayne vnto the chirche. And for this cau-  
se / when we baptize one wahren / we aske him  
whether he beleueth. And if he answer / yee /  
then he receiueth baptisme. Wherfore it is  
playn that he had faith ere he receiued the sa-  
cramente of baptisme. And thus it apereth  
manifest that faith is not geuen by baptisme  
And if an infante be offred to be chrystened /  
it is asked whethir his parēts offer him to be  
baptysed / and when thei answer by the wit-  
nessis that so is their wille: then is the chylde  
baptized. Where it is playne that the promi-  
se of god preceded ( wherby thei be reckened  
to be of the chirch as well as thinfants of the  
Iebrowes. For when these men whiche ar of  
the chirch offer their infantis / thei p'sente the  
because thei be chrysten menuris childern and  
so reckened by the promyse of god to be emō-  
ge the membres of the chirche. By baptisme  
therfore the chyrche openly receyueth him

which was first receiued by grace/ wherefore  
baptisme bringith not grace/ but it testifieth to  
the church that grace is geue before to hi that  
is baptized. I beleue therfore (oh Cesar) the  
sacramēt to be the significatiō of an holy thi-  
ge/ euē of grace and forgiuenes before graū-  
ted vs. I beleue that visible figure or forme  
of baptisme/ that is to saye/ that visible exem-  
ple to be the form of that invisible grace whi-  
che is made and geue by the benefite of god/  
which exemple representith in a maner a cer-  
tayne analogie and proporcion of the thing  
done by the spirit/ I beleue the sacrament to  
be an open testimonye. As when we be bap-  
tized/ the body is washed with the most cle-  
ne Element/ but by this it is signified/ that  
we / by the fauourable & gracious goodnes  
of god are receiued into the feloweship of the  
church and people of god / among whom we  
professe to lyue puerly and innocētly. Thus  
dothe Paul expowne this sacramēt and my-  
sterie of baptisme 1 Co. vi. Wherefore/ the per-  
sone nowe baptized/ testifieth himselfe to be  
of the church of god/ which must nowe wor-  
ship his lord god in thintegrite of faith and  
in pure lyuing. And for this cause/ the sacra-  
mentis/ whiche are holye ceremonies (for the  
worde cometh vnto the element/ and the sa-

The sa-  
cramēts  
repsent  
the ana-  
logye of  
the thin-  
ge inui-  
sibly do-  
ne by  
the spirit



sacrament is done or made) as religiously to be  
reuerenced/ that is/ to be had in highe estima-  
tion/ & entreated honourablye. For albeit thei  
may not make and geue grace/ yet do thei as-  
sociat vs visiblye vnto the churche/ into whi-  
che before we were invisibly receiued. Whi-  
che thinge as it is pronounced and promul-  
ged together with the wordis of gods promi-  
se in the action of the wordis and sacrament  
so is it with highe religion/ fere/ and reuerē-  
ce to be honoured. For if we shuld any other  
wyse thinke and beleue of the sacramentis:  
that is to wit/ that thei outwardly adhibited  
and admoued/ shulde purge vs with in/ the  
were there now conueniē agene enōge vs the  
very Iudaisme and rite or religiō of the Je-  
wes. Whiche by their diuerse and many fold  
breccions/ oymments/ oblacions/ washings/  
brante sacrificyes / and bankets before their  
alters and images / beleued their synnes to  
be purged/ and grace (as it were) bought &  
goten. Which thinge the prophetes / especi-  
allye Isay and Ieremy/ did always most cō-  
stantlye entreat and confute: teachinge / that  
the promysis and benefits/ as grace and for-  
geuenes were geuen by the mere mercye &  
liberalite of god: and not for the desertis and  
merits of any outward ceremony. Also I be-

leue/these catabaptists/ in that thei deny the  
infants of the faithfull their baptisme/ sham-  
fully to erre/ and not onely in this poynte/  
but also in many other/ which there is now  
no tyme nor place to speke of. Agensse who  
with grete perell/ but yet with greter helpe  
of god/ I my selfe fyrste did bothe teche/pre-  
che and write /that men might the soner and  
beter auoid bothe their folishnes and maly-  
ce. So that now / throughe the goodnes of god  
that contagion is gretly remitted & swaged  
amonge our nacion. So farre of is it/ that I  
at any tyme receiued aught of that sedicious  
faccion/ether preched it or defended it.

**The. viij. article.**

**Eightly/** I beleue that in the holly Souper **Of the**  
of thankis geuing/ the very body of Christe **holy sou**  
is presente at the eyes and contemplation **per of**  
of our faith. That is to wit/ that thei which **the lord.**  
geue thankis vnto the lord for that bene-  
fit geuen vs in his sone/ acknowledge him to  
haue had taken vnto him very manhed/ in it  
berely to haue suffred/ & berely to haue had  
washten a waye our synnis in his blode/ and  
so euerye thinge done by Christe to be as if  
were present vnto them at the eye and contē-  
placion of their faith. But that the very na-  
turall bodye of Christe ether shuld be essen-

clally corporally and really in the souper/or  
eten with our mouthes and tethe in the for-  
me of brede as the papistis dreame or in the  
brede as some men inagyn/ whiche yet sit &  
loke bak bnto/ and for the pottis full of fles-  
he out of Egipte. This we do not onely de-  
ny/ but we affirme it cōstātly to be an erreour  
whiche is playne agenste the worde of god.  
Whiche thinge by gods helpe ( moste noble  
Emperour ) I shall make it as clere in fewe  
wordes bnto your Maiestye as the sonne.  
Fyeste bringung for me the worde of god / se-  
condarily / preassinge as it were with engin-  
nes unable to be resisted agenst our aduersa-  
ries: that is / with argumentis takē and grō-  
ded of the scriptures. And laste of all decla-  
ringe the olde dūynes to haue ever bene in  
thys same our sentence. Thou therfore in the  
mean tyme (oh holy spirit the creator) be pre-  
sent / and illumine the myndes of thyne / fill  
the brestis whom thou hast created with gra-  
ce and light. Christe himself the mouthe and  
wisdom of the father god almighty thus  
sayth. More men shall ye ever haue with you  
but me shal ye not haue alwaies. There is ou-  
ly the presence of his body denyed to be ever  
with vs : but as to touchinge his godhed he is  
ever p̄sente with vs. For so is he ever every



where according to his other sayinge / I will  
be with you untill the worldis ende / that is **Mathe.**  
as touching his godly power and goodnes. **the last**  
Muste is of this our sentence in his. I. treatise  
vpon Ihon. Neither can our aduersaries by  
any caullacion proue the humanite and ma-  
hed of Christs to be where soeuer is his god-  
hed / or els to saie that his persone shulde be  
deuyded / for so to saie / were to take awaye  
the very manhed of chris / for nothing may  
be euerye where but the godhed. The manhed  
to be in one place the godhed euery where /  
dothe not deuyde the persone / nomore then  
the sone to haue assumed the manhed / de-  
uideth not the vniite of the effece. Vea it shul-  
de be more able to seperate the vniite of the  
sence / while one persone adsumeth vnto him  
a creature / which the mother in nowise take  
not / the humanite to be in one place and  
the diuinite euerye where shulde deuide the  
persone: when even in the creatures we see  
the bodies to be bound to one place / and yet  
their power and vertew to be spred exceedig-  
ly wyde. As is an example in the sone / who-  
se bodye is but in wone place / and yet is his  
vertew and power stretched ouer all places.  
And the mynde of man wandzeth even abo-  
ue the starres and sercheth the depeste of the

Joā. xvi

erthe/ while his body is but in one litle place  
Agene yet sayth Christe/ yet agene I leaue  
the worlde & I go to the father. There is this  
worde/ I E N D E / as befoze was this worde  
I E N D E / so that our aduersaries cannot saye  
and glose it out adding we haue him not vi-  
siblye. For whē he spake a litle befoze of the  
visibile subtraccion and withdrauinge of his  
bodye/ he sayd thus/ for a litle while ye shall  
not see me &c / who wold here contēd of this  
sayinge (ye shall not see me) his bodye to be  
pze sent/ but yet inuisible? herelye none / ex-  
cepte sicke as wolde iugle with his sayings  
and his pze sence and absence bodely. Where-  
foze shuld he fle menis sighte which wolde  
be here / and cherped himselfe so oft vnto his  
disciples after his resurreccion? But it is ex-  
pedient (sayth he) that I go my waye. But  
and if he were here still/ it shulde not be expe-  
dient that we shuld not see him/ sithe as ofte  
as his disciples doutēd of his bodely pze sence  
he exhibited and offerd himselfe many festly  
that nether sense nor mynde shulde not suf-  
fer any lack of him nor be deceiued / but fully  
and certainly adsuered of his pze sence/ him-  
selfe saynge vnto them: fele and touche me/  
and fere not. For it is I my very selfe. And  
vnto Mary he sayd. Touche me not. Willet

he therwed himselfe to her bisshope.

And when he was nowe goinge hence and  
shulde commēde his disciples vnto his father  
he sayd. After this tyme I shall not be in the  
world. Here is a verbe substantiue / after this  
I am not in the worlde / as well as is in the  
se wordis. This is my body. So that nother  
here can our aduersaries saye / that there can  
be no trope / whiche denye that verbe substā  
tiues may receiue any trope. But the thing  
it selfe nedeth no sicke euasions / for it folow  
eth. But these ar in the worlde / whiche anti  
thesis and contraposition teacheth playnlye /  
himselfe as concerninge his manhed / not to  
be in the worlde after that his disciples shuld  
be in it. And to know whē he wēte his waye  
(not as thei rather sayne and lyc expowninge  
it that he shulde but make himselfe inuisi  
ble) thus sayth Luke. And when he shuld ta  
ke his leue at them: he wente his waye from  
them and was taken vp into heuen. He saith  
not / he banished out of their sightis or ma  
de himselfe inuisible. Of whiche thing Mar  
ke thus writeth. The Lorde after that he had  
spoken vnto them: he was taken vp into he  
uen / and sitteth on the ryghte hande of god:  
he saythe not he taryed here stille / and made  
his bodye inuisible / agene / Luke in the actis

The text  
hath pu  
sillū / for  
post hat.

Luk the  
the laste



Actis. i.

when he had sayde these thingis / thei behol-  
dinge him / he was borne vp and eleuated /  
and the clowde toke him out of their syghte.  
The clowd couered him / which clowd it had  
bene no nede of / if he had but onely haue had  
withdrawne the sighte of himselfe and so to  
haue had bene here still presente onely inuisi-  
ble / nether had it haue bene nede to haue so  
ben borne vp and eleuated. And euē there in  
the same place / it is wrytē. This same Iesus  
which is taken vp from you into heuen / euē  
thus shal he come / as ye haue sene him go hē  
ce into heuen. What can be more clere & ma-  
nifeste then these wordis? From you (say the  
he) he is taken vp / wherfore he cannot be stil  
with them after his manhed / nother visiblye  
nor inuisibly. But when we shall see him co-  
me agene / even as he thus wente his waye /  
then shall we knowe him to be present in de-  
de bothe bodely and visibly. But so longe as  
he thus yet come not agene / we muste nedis  
beleue that as concerning his humane natu-  
re / that is his manhed / he sitteth on the right  
hāde of the father untill he come agene to iu-  
ge the lyvinge and the deade.  
And as for them that denye Christis bodys  
to haue a place / sayig that it is not in any pla-  
ce / let them loke howe openly thei go blinde

folde ageſte the trowthe. For he was in the  
herib/ vpon the croſſe/ and in Hieruſalē when  
his parēts ſoughte him/ in the ſepulcre/ and  
without the ſepulcre/ for the aungell ſaid/ he  
is ryſen/ he is not here/ behold the place whe  
re thei had layd him. And yet leſte thei will  
ſaye/ his body to be euery where/ let the hea  
re this. The doris ſhutte/ Jeſus came & ſtoode  
emonge them / what nede were it for a body  
to come and to go from place to place / that  
is in all places: what nede was it for him to  
ſaye I ſhall go before you into galile ſith his  
bodye was there all redy / if ſuch a body ſhul  
de be euery where / & that but inuiſiblye: he  
ſhulde haue leſte out theſe wordis/ he came/  
and I ſhall go before you/ and haue ſayde/ I  
beinge euerye where preſent will ſhewe my  
ſelfe viſible here & there &c. But away with  
theſe tedious ſophiſticall banites/ which ta  
ke away from vs the verite/ bothe of the hu  
manite of chriſte/ and alſo of hollye ſcripture.  
Theſe teſtimonies proue evidentlye chriſtis  
body to be nowhere preſente but in heuen to  
ſpeke ordirly and right according to the ſcri  
ptures of the nature and propertye of the bo  
dy of chriſte adſumpt and taken vnto the p  
ſone. And as touching the conferēce of ſcrip  
tures that apere contrarye/ what ſoever thei

tell vs of the miraculouse power of god / yet  
ought we neuer so to wreste them / to make  
vs beleue that god dothe any thing contrary  
to his owne worde / for that were his impote-  
cie agensse his power and not with his pow-  
er. Also / that the naturall body of Christe is  
not eten with our mouth / himselfe declareth  
it when he said (the Jewes stirring and mur-  
muringe bpō the bodely etung of his fleshe)  
The flesh / whose etung ye misse vnderstōd /  
profiteth nothing at all / that is to eate it na-  
turally / but to ete it spiritually by faith it p-  
fiteth muche / for it geueth lyffe. What soeuer  
is borne of fleshe / it is but fleshe / and what  
is borne of the spirit / is spirit. Now if the na-  
turall body of christe be eten with our mou-  
the / what els but fleshe is it that comethe of  
that naturall fleshe so eten? And lest this ar-  
gumēt seme but light to some mē / let vs hea-  
re the tother pte / what soeuer is borne of the  
spirit / is spirit : ergo what soeuer is spirit / it  
muste be borne of the spirit : if then the flesh  
of christe be so holsom and sicke saluacion vn-  
to the soule / it must needs be eten spiritually  
and not carnally / that is to saye with faith &  
not with our tethe. And this pertaineth vn-  
to the mater and substance of the sacraments  
that the spirit is begoten by the spirit / & not

Onlye  
the spi-  
rit gen-  
drezeth spi-  
rituall  
thinges



by any bodely thinge/as we touched it before.  
2e. Paul warneth vs of this thing in that he  
sayth. Albeit he knewe Christe sometime after  
the fleshe/yet now he knowith him noumore  
concerninge the fleshe. By these places we  
are constraigned to confesse/ that these wor-  
dis. This is my bodye/ muste nedis be taken  
not naturally but significatiuelye sacramen-  
tallye & in signe as at these. This is the pas-  
souer or passinge fore bye: spoken of the pas-  
call lambe. For that same lambe so eten yere-  
lye in that solempne feste holdē/ was not the  
selfe passinge forebye / but it did signify that  
passage and omittinge of the Hebrews som-  
tyme done. Vnto this agreeth well/ the suc-  
cession and imitaciō / for the souper succeded  
the lambe. Which thinge teacheth & warneth  
vs that Christe did vse lyke wordis in a lyke  
phrase/ for the succession obserueth the imita-  
cion. Vnto this agreeth the selfe same compo-  
sicion and order of the word is/ the time also  
speketh and cōsenteth to the same & makethe  
all for it/ so the olde passouer is but remem-  
bred and the newe thankis geuinge is insti-  
tuted/ also the verye propertye of all the me-  
morialis and remembraunces / all make for  
this same sence / which chaleng them the na-  
me of the same thinge wherof they make the

ij. cor. 5.

cc. b.

memoriall or remembrance. So did the ~~the~~  
menſes call challentacion or the eaſement of  
this comon dette/ not as though verely their  
dettis ſhuld be eaſed or paid: but becauſe they  
celebrated that thinge perpetually that So-  
lon had in tyme paſte made/ and the ſelfſame  
celebracon or feaſte they orned and honeſted  
with the name of the ſelfe thinge. And euen  
ſo the things which are the ſignes and memo-  
rials of the very bodye and blode of chriſte  
are called his body & blode. Nowe here folow  
the arguments. Lyke as the body cannot be  
fed with any ſpiritual thing/ nomore can the  
ſoule be fed with any bodely thing. But and  
if the naturall body of chriſte be eten/ then I  
wolde weet whether it fede the bodye or the  
ſoule/ it fedeth not the body/ ergo it fedeth  
the ſoule/ if it then fedeth the ſoule/ then both  
the ſoule eateth fleſhe / & ſo is it falſe that the  
ſpirit is borne onely of the ſpirit. Secundare-  
ly I aſke/ what thinge is it/ that the body of  
chriſte naturally eten/ maketh it perfit effec-  
tuouſſe? If it remitteth synne as one parte  
witneſſeth/ ergo the diſciples gotte remiſſion  
of their synnes by etinge it in the maundy:  
One & the Chriſte dyed for them in baptyſme. But  
be ſame if his bodye eten diſpenſeth and diſtributeth  
actions the vertewe of Chriſtis paſſion/ as the ſame

parte saith / then was the vertue of the passi  
 on and redemption disposed and distributed the Eu  
 before it was begun. And if it feedeth the bo- caristya  
 dye that it shulde be healed to ryse agene (as to take  
 a certain wether mā full folishly affirmeth) way sur  
 then wiche more shulde it heale our bodye & nes & to  
 lyft it vp agene from synnes. But Ireneus dispenc  
 other wise vnderstandeth this sentence / that the re-  
 is to witte / our bodyes to be fed & nourished mission  
 with the body of chryste to ryse agen deified of fine  
 vnto lyfe. For his minde is / that the hope of finishi  
 our life to come & resurreccion / is stablished on the  
 by the resurreccio of chryste / behold this fay- crosse  
 er maner of speche. Thirdlye / if the naturall  
 body of chryste was geue the disciples at his  
 souper : then muste it nedis folowe that thei  
 eet it euen as it then was there being and li-  
 uinge: but then was it a passible and a bodye  
 that might suffer / wherfore thei eete a bodye  
 that might be wounded and suffer dethe / for  
 then was it not yet glorified. But yet whē  
 thei saye / that thei eete the same bodye / but  
 not as it was passible / but euen sicke one as  
 shuld be after his resurreccio: then obiecte we  
 thus : ergo Chryste had then two bodyes at  
 once / one that was not yet glorified by his  
 deeth and resurreccio / and a nother that shuld  
 be glorified : or els was that same one selfe

& preu  
 tinge  
 our ad  
 uersari  
 obiecte



bodye at the same tyme bothe passyble & im-  
passible. And so sith in his agony his maied  
fered the dethe/ it might be gathered that he  
sufferd not/ but that the body endewed with  
this gifte of unpassibilitie / vsed and enjoyed  
it. Wherefore it maye be thought that it suffe-  
red not/ but apere to haue had sufferd deth/  
which opinion of these blinde sophisters opē  
vs the waye vnto Marcions heresye. There  
maye be yet (moste noble Emprour). bi. C.  
no arguments made agenste these papistis/  
but we shal be cōtēte with these at this time.  
Nowe that the olde Doctours (which shalbe  
the laste parte of this article) do agree withe  
vs/ I shall confirme my sayingis with these  
two witnesses. Fyyste with Ambrose/sayig  
in his commentarie vpon the firste pistle vn-  
to the Corinth. vpo these wordis ca. xi. Sho-  
we and geue thankis for the dethe of the loz-  
de & c. thus. For because we be deliuered by  
the dethe of the Lorde / we remembryng this  
thinge in etinge and drynking do signifye his  
fleshe and bloude which haue ben offred vp  
for vs & c. Here spekethe Ambrose of the mea-  
te and drinke at that maundyng/witnesseyng  
that we signifye these same thinges whiche  
were offred for vs. Also with Iusten we cō-  
firme our sayinge/ which in his. xxx. treatise

Ambro-  
se.

Iusten.

Upon Iohn/ affirmeth that the bodye of chri-  
ste muste be in one place/ where the prynted  
bokis haue for oportere/ that is/ for it muste  
nedis be/ thei haue/ it maye be in one place/  
but thei prunte it false. For in the Maister  
of the Sentences and in the olde writen bo-  
kis and in the decrees canonicall out of whi-  
che the prunte was fetched and this sentence  
of S. Austē translated agen into them / it is  
red Oportet/ it muste be in one place. Wher-  
by many festly we see the olde doctours/ not  
to haue had vnderstanden it of the naturall  
etinge of christis bodye/ but of the spirituall  
etinge what soeuer thei haue spoken solēp-  
nelpe of the Souper. For when thei knewe  
that the bodye of chrisste muste nedis be in o-  
ne place/ and that at the right hande of the fa-  
ther in heuen/ thei neuer were so vnientil to  
pluk his bodye downe thence to breke it agen  
and chawe and chamune it with the stinkinge  
tethe of men. Also Austen/ writinge agenste  
Adimantum/ in the. xii. ca. sayth. That these  
three sentences/ the bloude is the soule/ this  
is my bodye/ and the stone was chrisste/ were  
spoken in a signe to signify one by the tothir  
and after a longe processe he sayth. I may in-  
terprete that precepte to be layde in a signe/  
for the Lord dowted not to saye. This is my

Orige

bodye: when he did but geue the signe of his  
bodye / these are austere wordis. There is lo / the  
key wherewith we may vnlooke all the deepe  
wordis of the olde doctours of this sacramēt  
Euen that thinge which onelye was but the  
signe of his bodye / to be called the bodye it selfe.  
Let them go now thei that liste / and con-  
demne vs of heresy / so long as thei may see  
themselves to condemne by the same bryd  
euen the chiefe pillars of the olde doctours &  
diuines / contrarie to the decrees of the Po-  
pes. Of these wordis it is full many fest that  
the olde doctours and diuynes did alwaye  
speke significatiuelye and in the significaciō  
therof when thei attributed someth vnto the  
etinge of the bodye of Christe in the souper:  
that is to witte / not that the sacramētall etin-  
ge mighte pouрге the soule / but faith in god  
thorow Iesus christe / which is the spirituall  
etinge did pouрге it / of the whiche faith and  
spirituall eting / these be toward thingis at the  
significacion and shadow. And as the corpo-  
se & feuerall fode susteyneth the bodye / as dothe wy-  
ne & beere refresheth it and make it glad / so dothe that  
king of faith stables the our mynde and certifieth it  
of the mercy of god in that he gaue vs his  
sacramēt. sone: as he refresheth the our mynde with the  
bloude of him / when our faith certifieth vs

All the  
olde doc  
ours  
take in  
similit-  
ude &  
represent-  
acion  
when  
he spake  
of the  
se & feuer  
e of the  
king of  
his sa-  
cramēt.



that our synnis which so burned our conscie-  
ce be quenched in his bloude. Nowe therfore  
let vs be contented with these places / albeit  
a man mighte compile right greate booke to  
declare and confirme that the olde doctours  
were of our side. Nether let not the booke no-  
we lately made of *Ecclus* of the sentence of  
the olde doctours moue and peruert any ma  
whose sentence the good man promyseth hi-  
selfe to defende so playnly that all men may  
see it. For we shall see shortly the confutati-  
on of this booke by our brother *Gerolampadi* *Gerolam-*  
us a man excellently lerned / which from the *padus.*  
beginninge of this styffe hath taken vpon  
him to affirm and declare the sentence of the  
olde doctours in this mater. And we whiche  
also ar in this sentēce haue (I thinke) perfor-  
med it plentifullye in many booke wyrtten  
vnto diuerse men / what soeuer in this mater  
may be desired & required for a more playn  
exposition and confutaciō of our aduersaries

**The .ix. article.**

For the *ix*the article / I beleue that the Ce-  
remones whiche hurte not the faith by any  
supersticion / nor be contrary to the worde of  
god / may be suffered untill the daye starre of  
trowthe be more and more yet sprongen and  
goue vs light / albeit I wote not whether so:

Imagis  
where  
perel is  
lest thei  
be wor-  
shipped/  
ought  
to be ta-  
ken a-  
waye.

the sicke may be forwode to be tolerated for a  
tyme for charities sake. But thus do I bele-  
ue/ that by the same mastres and tetcher euē  
charite saye I/ si the sicke ceremonies cannot  
be vsed and stande without grete offēce/ that  
then thei shulde be abolisshed and takē away  
althoughe thei reclame and barke agenste it  
which ar of no faithfull mynde. For Christe  
forbode not Mary Maudele to power for-  
the her oyntemente vpon him althoughe the  
couetuousnes and infydelite of Judas dyd  
swell agenste it prouolye. But the images  
whiche stand forth to be worshipped/ I reken  
them not emonge these ceremonies/ but to  
be of the number of those thingis which di-  
rectlye fight agenste the worde of god. But  
sicke as ar not set forth to be worshipped/ or  
where there is no perell that thei shuld in ti-  
me to come be worshipped/ so far of am I that  
I wolde dampne thē/ that I knowlege that  
science and crafte in payntinge and haruing  
to be the verye giftis of god.

#### The .x. article.

For the tenth / I beleue the offyce of inter-  
pretunge scriptures or preching to be right  
holye/ as an office emonge all to be moste ne-  
cessary. For to speke orderlye we see emōge  
allmē the vtwarde preching of the apostles

and euangelists or bishops to haue had go-  
 ne before the faith, which faith we ascribe o-  
 nely vnto the holy goste. For we se (ablasse)  
 a grete mayney bearinge the vtwarde prea-  
 chinge of the gospell / but thei beleue it not:  
 whiche cometh for lak of the spirit. Whother  
 so euer therfore these prechers be sent / there  
 is it a token of the grace of god / that he will  
 make the knowlege of him manifeste vnto  
 his elects and chosen. And vnto whom these  
 prechers be denyed / there is it an euident to-  
 ken of his wrath to be at hande / as euerye  
 man may gather of the prophetes and of the  
 example of Paul which was some tyme for-  
 bodē to go to some niē / and in the meane cea-  
 son called and sent to wother men. Bea both  
 lawes and princes may haue no greter a pre-  
 sente helpe to defende the comon iustyce the  
 by preachinge. For in wayne is it commaun-  
 ded that at iust is / bulesse thei vnto who it  
 is commaunded haue a consideracion of that  
 at iust is / and so loue equite and minister the  
 same. And vnto this loue and consideracion  
 do the prechers as mynisters prepare and ex-  
 cyte men to hertes / but the spirit is as the  
 au for bothe of the techer & also of the bearer  
 These maner of mynisters whiche teche / cou-  
 forte / fere / & take cure faithfullie querseing

Prea-  
 chers to  
 be banis-  
 shed &  
 bzent is  
 a token  
 of gods  
 present  
 plagues.  
 Prechi-  
 defedit  
 bothe la-  
 wes in  
 styce &  
 princia



and visitig the peple of chrisfe with the wor-  
de / we acknowledge reuerence and embrace.  
But this offyce whiche baptiseth / and in the  
soupper do bear aboute & distribute the bodye  
and bloude of the Lorde (for thus we call the  
holy brede and wyne of the souper / euen the  
thinge signified for the signe) visite the sike  
and fede the pore with the ryches / and in the  
name of the congregacion / ye and these my-  
nisters also whiche reade / interprete scriptu-  
res / teche and instruct wother or p'sse that  
thei themselves or other mighte be so enfor-  
med and taught that in tyme to come may be  
very pastours and true ciuitates ouer the co-  
gregacion we loue / reuerēce and hyffe. But  
as for these myterd mynisters and crosyerde  
clerks whiche raablenēt is borne to cōsume  
and deuour frutes we beleue that thei be un-  
profitable dunge sackis and dirtye burdēs of  
the erthe and to be euen the very same in the  
body of the chierche / that the deforme croked  
lunches & crouched shulders bpō a mā's back.

**¶ The .xi. article.**

For the .xi. article / I know that Princes and  
rulers iustly consecrated and promoued vn-  
to their office to sit in the stede of god / noles  
then do the prechers. For as the preacher is  
the minister of the celestiaall wisdō and good

Tellu-  
ris multi  
e pōdus

nes/as he that shulde teche faitfully and bryn-  
ge forth the errors into lighte to be knowne/  
euen so is the prince or ruler/ the minister of  
goodnes and iustyce. Of goodnes/ as whē  
with faithfulness and modestye lyke god he  
bothe heareth and delibereyth with counsell bp  
on the causes of his subiectis. Of iustyce/as  
when he breketh the audacite of the wyked &  
defendith the innocents. These giftis if a pri-  
nce once haue them/ I beleue his conscience can  
fere nother enemye/ nor nothinge els. But  
and if he wante them/albeit he shewe himsel-  
fe terrible and be dreathed / yet beleue I that  
in no wise can his conscience be absolved that  
he be dewlye consecrated and put in the offi-  
ce. Notwithstanding yet beleue I that a cry-  
stien man ought to obaye sicke maner a tyrant  
vnto that occasion of the which Paul speaketh  
If thou maist be at lyberte/vse it rather: whi-  
che occasion yet beleue I to be shewed of god  
only and not of man/ye and that not verbe-  
ly/but so apertlye as was Kinge Saul caste  
away & Dauid receiued to be his successor.  
Also as concerning tribute/ custome/ & tolle  
to be geuen to princes for the defence of the  
realme I consent constantly with Paul Ro. ciiij.

**¶ The .xij. article.**

In the .xij. I beleue that fayned lorde lye of  
d d. h.

Purgatorie fyre to be a thinge so consummation  
ious and iniurious vnto the free redemption  
on geuen thorow Christe/as it hath bene lu-  
crose and profitable to the authors and inuen-  
tors thereof. For if it be necessary that our sin-  
nes muste nedis be purged with sicke fyre  
torments/then were Christe dead in bayn/  
then were grace and fauour boide. Whiche  
what can be inuented more pernicious in all  
christen religion: ether what chryst haue thei  
whiche wilbe called christen and yet fere thei  
this fyre / yea smoke rather then fyre? But  
hell wherewith Ixion and Tantalus/ the vn-  
faithfull rebelles and stowdye aduersaries  
to god are punished for euer/ I do not onely  
beleue/ but I knowe it also. For the heretic/  
when he spebeth of the vniuersall iugement  
he affirmeth that after that iugement some  
shall go into fyre everlastinge. Wherefore af-  
ter the generall iugement there shall be fyre  
perpetuall. By which saying/ the Catabap-  
tists may the febler pretere and cloke their  
error with this their Perpetuum (wherby  
thei teche/ that their perpetuum dure no le-  
ger then vnto doomes daye. For here spebeth  
christe of the ppetuall fyre to burn after that  
iugement to torment the deuill with his an-  
gels with the vngodlye that contemne god/

Mathe.

xxv.

Everla-  
stinge.

hell fy-

er is e-

uerlasti

gr.



with those mischeuous tyrāts which oppres  
the truth with lyes / not helpinge of faith &  
mercy their poore neyhbours being in necessite  
These sayd articles constantlye I beleue / I  
teche / and defend / not by myn owne wordis  
but by the scripture of god. And I promys &  
professe (god willing) so to do while I lyue:  
except any man can as apertly and playnlye  
(as we haue now done) these same / laye forth  
and confirme the contrary by the very holve  
scriptures truly vnderstanden. For vnto vs  
it is nolesse ioyous and pleasaunt then trwe  
and iuste / to submitte these our sayings bu-  
to the holy scriptures and to the churche that  
ingeth by the spirit according to the scriptu-  
res. We might haue had declared these thin-  
gis all plentiuouslyer / and more at lēgth: but  
when the occasion wolde not suffer it / we ar  
contēted with these as thei ar / which we thi-  
ke to be sicke articles as mē may lightly car-  
pe and twiche at (as it is nowe a day is the co-  
mon maner) but yet shall there noman confu-  
te and pluck them quyte a way. But yet who  
soeuer will tempt it to twich them away / he  
shall not escape quyte himselfe / for yet haue  
we more armour in store which we shall bri-  
ge forth / but for this tyme we haue sufficient-  
ly proued our parte. Wherefore (moste mighte

An ex-  
hortacio  
vnto the  
Empzo-  
r & his  
Noble  
princes.

ty Empzowr) and ye other Princes / Lordes  
and nobles / the legates and headis of the co-  
mon wele / I beseeche and pray you by Iesus  
christe the lorde and our brother / for his mer-  
cy and rightwysnes sake / for his iugement  
when he shall render vnto euery man as he  
is worthy / which seeth all mennis counsels  
and myndis / which distroubleth and subuer-  
teth the purpoces of euill Princes / vngod-  
ly belyberinge and agenste god decreuinge &  
enacting / and wythedly commaunding / eue  
our god (I saye) that exalteth the humble &  
casteth down the proude / I desier you (I sa-  
ye) that ye neglecte not nor contempne not  
the pore selye simplenes of me nowe monis-  
finge in tyme. For often tymes haue euen  
the very rude deluers herbes and worthe sel-  
lers spoken in tyme that at behoueth. Hea &  
the verite himselfe hath chosen weake & sim-  
ple persons to promulge and preche himself  
Besidis this / remembre that your selues be  
but men which your selues may bothe decei-  
ue and be deceiued also of other. For euery  
man is a lyer. And except a man be otherw-  
se taughte by thinspiration of god then hun-  
selfe ether may knowe or desper / there is no  
hope of him / but that thorow his owne craft  
and counel he shall caste himselfe down be-

deſynge. For full twelpe berelpe ſayde the  
prophete Jeremy. Beholde/ the word of the  
lorde haue thei caſte awaye/ what wyſdome  
then maye be left them? Wherefore ſith your  
ſelues be the ſtanderd berers of iuſtice/ the-  
re ought noman ſo clerely and ſo redelye to  
know and haue the will of god as you. Whi-  
che where els can it be fetched the out of his  
ſcriptures? Abhorre not therfore their ſentē-  
ces which cleaue vnto the worde of god. For  
this thinge we ſee comonly chaungeth/ that  
the more the aduerſaries to the worde repu-  
gne and fight agenſte it/ the more it cometh  
into light and falſnes is caſt forth. But and  
if there be any among you (whiche I knowe  
full well there be) which boldlye and ſtoutly-  
deforme and accuſe me vnto you to be of no  
knowledge nor learninge/ yea I wiſſe/ and to  
be full of malice to/ lo: yet conſider this thin-  
ge with your ſelues. For yeſt whether we that  
ſolowe this way of the goſpell and the right  
uſe of the ſacrament of thankes geuing/ ha-  
ue euer inſtituted & ordred our lyuinge/ that  
there can any good man hitherto dout/ whe-  
ther we oughte not to be had in eſtimation  
and place of good and faithful mē. Alſo whe-  
ther that euen from our cradles/ haue we be  
ſo far from witte and learninge/ that all hope  
d d. iij.



of erudicion ought to be cast away from vs.  
Suerly yet do we of nether of these thinges  
glorpe nor boste our selues / when Paul hun  
selfe affirmeth to be the same that he was by  
the grace of god. Notwithstandinge yet if our  
life hath chaunced to be a lytle prouiserouse  
and iocounde / yet did it neuer fall to tary in  
lust and shameles filthynes / nether yet did it  
degenere into cruelines / pride / or contumacy  
so that the testimonye of our lyuinge hath  
so astoned the counsels of our aduersaries /  
that thei have reuoked & repelled them from  
their purposes agens vs. As for our lernig  
and erudicion althoughe it be greter the our  
enymies ether may beare resiste or with out  
conscience can contempne / yet is it farre in  
ferior in our opinion / then these that so sole  
hardely persecute vs / iuge it to be. But yet  
that we maye atayne vnto our purpose / we  
haue so laboured nowe not a fewe yeres and  
redde bothe the scriptures and other huma  
ne letteres / that what we nowe teache it is  
not vnaduisedlye nor rashelye done / for we  
may lawfully prease the grace and giftis of  
god so liberally diuided vnto our congrega  
tions. Wentelesse so haue our congregacions  
whiche heare the worde by vs / receyued the  
worde of god / that nowe all lyue and sal

se dealing ar repressed/ pryde and wantenes  
ar broken/rebukinge/chidinge/ and ympfio  
ar gone awaye from emonge vs. Whiche all  
berely if these be not the frutes of the holye  
goste/ what els ar they?

But thou (oh moste myghty Emprour/ and  
all ye Princes & Nobles) consider what good  
frute the visars of mannis doctryne hathe  
brought vs forth. These redeemed & bought  
messis/ as thei haue encreased the libidinou  
se prodigious lustes bothe of princes and of  
the people/ so haue thei broughte in and am  
pliated the filthye concupiscence and super  
fluous pryde of the Popis and Bishoppis/  
and augmented the insatiabable glotonous bo  
miting marois of the messe sayers. Hea what  
mischeif is there that these bought and sold  
messes haue not kindled? For the rythes hea  
ped together thowowe these messes who is a  
ble to scater/ excepte thei be stopped and strā  
gled euen in their being. I beseeche god ther  
fore to reforme this thinge other wyse / and  
better then ye all entende/ whom gladly we  
call the beste and moste myghtye/ most noble  
chryste defenders of the faithe &c / we so call  
you and beleue it so to be. But god bringe it  
so to passe/ that ye woulde effectuouslye once  
endeuour your selues to cut awaye the rotes

B. D. B.

The fru  
tis of  
the gos  
pel p: e  
ched

The fru  
te of ma  
nis doc  
tryne.

of this messe and of all the errors and superfluous ceremonies of the churche/ & also that ye once wold earnestly labour/ that this pride Rome with all her dirte and dunge which she hath thrust into this christen worlde/ and namely into your Germany might be forsaken & cast oute. And what soever power ye haue hitherto stretcht forth and executed agensse the pure gospel/ nowe bende the same agensse the perniciousse enformentis of the wylked papistes: that unto vs/ iustice whiche thoroowe your idle negligence is banished/ and that innocencye whiche is obscured and deformed with lyes and false crafty colours /might be brought vs agen. There is inough and to muche cruell tyranye executed all redye/ except to commaunde agensse the trowthe/ to dampne/ yea to tormente & sleve/ to steale and robbe/ and to banishe/ be not cruell tyranye and tyranouse crueltye. This way therfore sithe it hath not well succeeded with you/ ye muste suerly seke and go to it by a nother waye. If this counsell be of the Lorde/beware ye fight not agensse god/ but if it be of any other/ it will fall in his owne folyshenes. Wherefore see that ye suffer the worde of God frely to be spredde and to spring forth (Oh sommes of men) who soeuer



ye be/ in whose power it lyeth not to let and  
forbyde no not so muche as a grasse to grow  
and ware. We see it sufficientlie this frute of  
the gospell plentiouslye to be watered with  
the celestial showers/ nether may it not be so  
repressed with any heat of men that it wilbe  
withred. Consider ye not what thinge your  
selue moste couette/ but what the worlde re-  
quyret/ and asketh in the preachinge of the  
gospell. Take it in good worth/ what soeuer  
this thing is/ and shewe your selues by  
your counsels and enforcements  
to be the chylde of God/  
and in goddis siede.

**At Zürich the.iii. daye of Julye**  
**Humo Domi. M. D. XXX.**

**Unto your Maiesie and unto all faith-  
full men/ your obediēt & obsequious sub-  
iecte Huldrych Zwinglius: by the  
grace/election/and sendinge  
of god/pastour and Bys-  
shop of Zürich/  
wysshethe  
peace.**

**M M E M.**

The complayninge Prayer of the pore p-  
secuted mayned Preistis with their wyues &  
children chased owte of Englonde into  
sondry places of Germanye: cryig  
vnto God in their harde deso-  
late cryle and greuouse  
affliccion / thus.

Psal. x.

**H**ow now happeneth it (oh Lorde)  
that thou shondest so farre of / and  
art hidden fro vs in this tyme of our  
troubles anct and beaue distres-  
se: we / thy afflicte lytle flock ar chased and sca-  
tred abrode by the wealy pride of the vngod-  
lye: oh wold god they were once taken & trap-  
ped in their owne conspirisōs whiche they so  
craftelye conspyre. This vngodlye maketh  
but a gaudye at the fulfillinge of his mische-  
uous entent / the blasphemous theues whi-  
che robbe the lytle fearfull flock and blasphe-  
me thy name ar praysed and exalted of men.  
Helpe Lorde / for holynes is lost / faithfulness  
is banished from the chyldren of men. They  
ar but bayne lyes whiche one speaketh to an-  
other / it is but flattery and glauering speche  
that euerye herte imageneth. The Lorde on-  
ce kut out all glauerhige tongues out of the  
se proude mouthes / whiche saye / let vs sta-  
blysh the owr tongues with our own autorite

psal. xij.

Let vs steeke to our owne lippes / and the who  
shalbe lords ouer vs: For the calamite of the  
opressed and wailing of the afflicted / I will  
arise now (saith the Lorde) and restore them  
to health and reuue them. How long (lorde)  
wilt thou forgete vs: wilt thou forget vs for  
euer: How longe wilt thou hyde thy face frō  
vs / how longe shal we reuolue thoughtis in  
our heuie mynds: How long shall this labo-  
rious heuines waast ouer hertis: Howe lōge  
shall this enmye be exalted ouer vs: 4c. Hel  
pe lorde / and see to their wykednes. For the  
vngodly haue bent their bowis and fastened  
in their arrows / priuely to smyte the pure in-  
nocente hertes. Thy feare is not before their  
eyes. Thei haue conspired amongst themsel-  
ues bloody mischeif / euen their secrete snares  
priuely for vs to besette sayinge / haue done /  
who shal see vs: The Antichristen deuillische  
Dragon / nowe at lasse reueled / by cruell per-  
secucion chaseth thy churche out of England  
into the deserte / he spowteth out of his mou-  
the great & mighty waters asfir vs to drow-  
ne vs / straightly commandinge that no man  
shuld socour nor helpe vs. Let thy erthe ther-  
fore (oh Lorde) open her mouth and preache  
vs oute the fauour / oh sonne of god and mā  
deuourer and dize by these troublouse wa-

psal. 124

psa. 124

psa. 124



Matthe.  
xxv.

Psalm.  
Cxx.

ters/opē thy mouth with incessant intercessi  
on now before thy father into our sauegar  
de and saluacion defendinge thy churche into  
our present consolacion. Now ye Dragons  
whelpes and seed of the serpent/which now  
forbyde the mercyfull christen brestes to ful  
fill the godly works of charite / euen to fede  
the hungrye/to geue drynke to the thirstye/  
clothe the naked/visite the syke/counfort the  
carefull counfortles tossed and hunted from  
place to place / chased frō cite to cite into un  
knowne countreys amonge churlyshe and  
fyerie barbarous peple (Whylasse for that we  
dwell al to longe among these boysterous ru  
de men / we ar wearye of our lynes thus to  
wander amonge the haters of peace/ whiche  
whē we wold haue rest/they rustle their bar  
nes to bataill. But what shall the dragō with  
his seed saye when they shortly stonde befo  
re their terrible iuge Christe whō yet in his  
membres they ceasse not to slaye? what shall  
they saye whē they heare him pronounce his  
sweete sentence to his chosen churche/ Come  
ye my blessed into my kingedom? For when  
I was hungrye/ye fed me/when I was thir  
stye ye gaue me drynke &c. What shall ye sa  
ye when our Sauour pronounce agensle  
you this terrible and dampnable sentēce? N.

wold from me ye cursed into perpetuall pay-  
nes of hell prepared for you for the deuill &  
his aungels. For when I was hungry/ this  
fye/ naked/ sorrowfull/ harborles &c: your  
selues / not onelye wolde ye not fede me/ ne  
geue me drynke/ ne clothe nor counforte nor  
harbour me in any one of these my litle sely  
membres/ but ye bitterly commanded all the  
Englishe hostis in Anwerpe/ in no wyse to  
suffer vs to come into their houses for anye  
releif and socour. O cruell sead serpentyne  
whē wilt thou feare god more thē mā? Wilt  
thou dissemble withe god & dāpne thy now-  
ne body and soule for a transitorie comman-  
dement or pleasure of any mortall man? Fea-  
rest thou not: haste thou not a soule? Is there  
no hel? Is thy soule mortal/ is there no worl-  
de of soules aftar this? Is there no God to  
whom hertis/ reines & thoughtis ar laid wy-  
de open? Suerlye at your departing / & as so-  
ne as your soules shalbe cyted to apere befo-  
re your iuge chrisste / ye shall feele the moste  
bitterest remorfe of cōsciēce and also at your  
generall iugement with moste horrible fea-  
re shall ye be so smyten/ that ye shall bid the  
mountains to fall down vpon you to houer  
you from the fearfull face of your iuge. Thē  
then shall we stande agens̄t you in great cō-

Sapiēc.  
iij. 7. b.

Luke.  
xxij.

Sapi. 6

stancy for that ye haue thus cruelly persecut-  
ted vs. Which thinge your selues beholdige  
you shalbe troubled with horrible fear/wai-  
linge for the anguyshe of your myndis say-  
ing with in your selues/being sorowfull (but  
al to late) lo these are they whom once we had  
in derision and reuiled spightfully: our sel-  
ues then madde/ had wente their lyues and  
learninge to be madnes and heresye/so put-  
ting them to deathe moste cruelly and shame-  
fully: but see/how they be now numberd amonge  
the chosen of god / and we our selues the  
were heretikus and erred from the waye of  
the trouth/the light of the iustifying by faith  
onely/ shyned not vpon vs: but we wearied  
our selues in our stoune myked wylworkes/  
but the waye of the lord we knew not. Re-  
pent ye therfore in tyme if ye will not be dā-  
pned, for it is gods cause and his word whi-  
che you persecute and we defend with perell  
of our lyues. Wherefore we dayly praye in  
faith that he wolde conuerte you or els take  
you away that his churche might breath a ly-  
tle in rest. If there be any fear of god in you  
ye shall repent/or els our prayers are promy-  
sed shortly to be herde of him whiche stered  
vs by with his spirit thus to praye. Amen.

Psal. cxi

Quod in p[er]i cupiūt  
irritum fiet.



